



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise(<i>is</i>) for Allah, Who for Him (<i>is</i>) what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth ^w ; and for Him (<i>is</i>) the praise in the Hereafter ^w and He (<i>is</i>) The <i>Hakeemo</i> ¹ (<i>infinite bekma</i> ² Possessor), The Proficient.	الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾
2. Knows [<i>He</i>] what transpires in the Earth ^w and what emerges from it ^w and what descends from the sky ^w and what <i>ya'arojo</i> (<i>curvilinearly ascends</i>) in it ^w ; and He (<i>is</i>) <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>).	يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾
3. And said who ^r they ^z disbelieved: not <i>ta'tey</i> ^w (<i>haps/ comes to</i>) ^w us 'The Hour ^w ; let-say [<i>you</i> s]: <i>bala</i> ³ (<i>certainly-not</i>); by my Lord, surely assuredly ⁴ [<i>it</i> ^w] <i>ta'tey</i> ^w you ^b ; Knower (<i>of</i>) the invisible and neither evades <i>a'n</i> (<i>off</i>) Him <i>amethgala</i> (<i>weigh/ burden/ equipoise</i>) (<i>of</i>) a <i>dharraten</i> ^w (<i>small ant/ atom/ mote</i>) ^w in the Heavens ^w and nor in the Earth ^w and neither smaller than <i>tha'leka</i> (<i>be-that-afar-it/ that</i>) and nor bigger except in a book manifest.	وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَنِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾
4. To requite [<i>He</i>] whom ^r believed they ^z and worked the righteous-works ^w they ^z those for them (<i>is</i>) a forgiveness ^w and a <i>rez'qon</i> ^x (<i>provision/ victuals for sustenance</i>) ^x <i>kareemon</i> ⁵ (<i>bounteous, ennobling and of multiple uses/ effects</i>).	لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. And who ^r endeavored ⁶ they ^z in Our <i>Ay'ael</i> ^w (<i>miracles- / signs/ proofs</i>) (<i>as</i>) mutual bafflers, those for them (<i>is</i>) a torment of <i>rejzen</i> ⁷ (<i>successive: convulsive and perturbing torment</i>) painful.	وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿٥﴾
6. And see who ^r <i>oto</i> (<i>had been accorded they</i>) the knowledge, which ^x (<i>had been</i>) descended to you ^g from your ^t Lord,	وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ

¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

² See the *Lexicon* attached to this Translation for "bekma!"

³ The word "bala"= "certainly-not" is absolutely not synonymous with "yes"= "نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

⁴ The "ل" in "لتأتينكم" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

⁵ The word "kareem"= "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily: bounteous, ennobling and of multiple uses/ effects!

⁶ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان، واللسان!

⁷ The word "رجز" has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

it^x (is) the right and [it^x] aright-guides to Sseratte (specific straight Path of) 'The Mighty The Hameede⁸ (iteratively praised, iterative praiser He Himself).

7. And said who^r they^z disbelieved: shall/do we lead you^b [over] a man *younabbe'o* ([he] inform by piece-of-significant-and-availing-news) you^b if you^c (had been) torn every tear, verily you^b surely (are) in a new creation.
8. Has *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or by him a *jennaton* (insanity/stroke of Jinn)^w; rather, who^r not believe they^z by the Hereafter^w (are) in the torment and the misguidance the afar.
9. Have then not they^z seen to what (is) between their hands^w and their rears of the Heaven^w and the Earth^w; en(if) [We] will [We] implode by them the Earth^w or [We] drop on them fragments from the sky^w; verily in *tha'leka* (he-that-afar-it/that) (is) surely an *Aya'tan*^w (miracle/sign/proof) for every *abden*⁹ (a: slave-/ worshipper) *muneebon*¹⁰ (iterative returner-penitent).
10. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Dawooda* (David) from Us a munificence; O, mountains *anwebey*¹¹ (let-you^z reverberate) with him and the birds [too]; and We softened for him the iron.
11. That let-work [you^s] mails^w and *qadder* (let-measure [you^s]) in the (successive) links and you^z work righteously; verily I am by what you^z work (is) *Basseeron* (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).
12. And for *Solaymana* (Solomon) the wind^w its^w *ghodowo* (going from dawn-until-sunrise) (is) a month and its^w *rawabo*¹² (coming from afternoon until sunset) (is) a month; and We liquefied for him the molten-brass's well^w; and of the Jinn who^p [he] works between his both hands^w¹³ by his Lord's leave; and whoever [he] swerves of them *a'n* (off) Our command We (make) him taste of torment (of) the *Sa'ere*^w (intensely kindling Fire)^w.
13. They^z work for him whatever¹⁴ [he] wills of niches and statues and large-bowls like cisterns and pots

إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ
عَلَى رَجُلٍ يَنْبَغِيكُمْ إِذَا مِزْقَتُمْ كُلَّ
مُزْقٍ إِنْكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾
أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ
نُشْأًا نَحْشِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ
عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي
ذَلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾

وَلَقَدْ آتَيْنَا دَاوُودَ مِنْهَا فِضْلًا
يَجْعَلُ أَوَى مَعَهُ وَالطَّيْرَ وَالنَّارُ
لَهُ الْحَدِيدُ ﴿١٠﴾

أَنْ أَعْمَلَ سَبْعَتِ وَقَدَرٍ فِي
السَّرْدِ وَأَعْمَلُوا صَاحِحًا إِنِّي بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

وَلَسَلِمَنَّ الرِّيحُ غَدُوَهَا شَهْرٌ
وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ
الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ
يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ
أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّخْرِبٍ

⁸ The word "Hameed" = "حميد" linguistically means: (1) multitudinously praised and (2) multitudinous praiser!

⁹ The word "abden" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

¹⁰ The word "منيب" from "أناب" means iteratively returned penitent! See الراجب!

¹¹ Clearly Dawood (David) was *yousabbabo* (he was signaling Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally) Allah! So, the mountains and the birds were commanded to reverberate what he was *yousabbabo* by it!

¹² In English there is no exact corresponding words for "غدو" = "ghodowo" meaning (going from dawn-until-sunrise) and "رواح" = "rawabo," "coming from afternoon until sunset," also "رواح" = "rawabo," may mean "عشي," i.e. "ashyoo" (early night or the whole night)!

¹³ The phrase "between his both hands" is a lofty Arabic tongue expression meaning: before him, in his front!

¹⁴ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See الدر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي!

anchors¹⁵ (catches/fasteners/stabilizers);¹⁶ O, let-work you ^z Dawooda's (David's) aala (family/house/kin) thank; and a few of My eba'de (worshippers/submitters/slaves) (are) the shakooro (iterative thanker).

14. So lamma (when/whence) We judged on him the death, not led them over his death except the Earth's^w dabba'to^{w17} (she-moving-creature) eating^w [she] his mensaata^{w18} (staff for push-on)^w; then lamma [he] tumbled, the Jinn manifested (for their selves) that had were they^z knowing the invisible not waited they^z in the torment, the humiliative.

15. Laqad (verily, already and affirmatively) [was] for Saba'en in their dwelling an Aya'tan^w (miracle/sign/proof) two gardens of¹⁹ right and left; let-eat you^z from yourⁿ Lord's rez'qe^x (provision/victuals for sustenance)^x and let-thank you^z for Him; a good^w town^w and a Lord Ghafooron (iterative Forgiver).

16. Then shunned they^z; so We sent on them the A'rem's²⁰ cataract; and We substituted them by their twain gardens^w twain gardens^w twain possessors (of) okolen (fruits/crops/edibles) khamtten (rotting-like-bitter fruits) and athel-tree (tamarisk) and a thing of lote-tree little.

17. Tha'leka (he-that-afar-it/that) We requited²¹ them by what disbelieved they^z; and do We requite except the kafoora (multitudinous ingrate)²².

18. And We made between them and [between] the villages^w which^u We blessed in it^w villages^w apparent^{w23}; and qaddarna²⁴ (We standardized/measured) in it^w the tread (journey); let-tread (journey) you^z in it^w nights^w and days aa'meneena (self-safety-securers).

19. Then they^z said: our Lord (let-make) afar between our travels; and dhalamo²⁵ (they^z wronged) their-selves^w; so We made them ahadeeth (instructive-lores) and We tore them every tear; verily in tha'leka (he-that-afar-it/that) surely (are) Aya'ten^w (miracle/signs/proofs)

وَتَمَثَّلَ وَجْفَانِ كَالْجَوَابِ وَقُدُورِ
رَأْسَيْتَ أَعْمَلُوا أَالَ دَاوُدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ ﴿٢٤﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمَ
عَلَى مَوْتِهِمْ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ
مِنْ سَائِهِمْ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ
أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿٢٥﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ
جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا
مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُمْ بَلَدَةٌ
طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿٢٦﴾

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ
الْعَرَمِ وَيَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتَى أَكْلٍ خَمْطٍ وَأَثَلٍ وَشَىءٍ
مِّن سِدْرٍ قَلِيلٍ ﴿٢٧﴾

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ
نُجْزِي إِلَّا الْكَفُورَ ﴿٢٨﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْيَةِ الَّتِي
بَرَكْنَا فِيهَا قَرْيَ ظَهْرَةٍ وَقَدَرْنَا
فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ
وَأَيَّامًا ءَامِنِينَ ﴿٢٩﴾

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا
وظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ

¹⁵ That is the mountains!

¹⁶ That is these pots are so huge in size that they are fixed on their stand-on supports!

¹⁷ For lack of a better term I chose a "she-moving-creature" for "دَابَّة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

¹⁸ The word "العصا التي ينسأ بها أي يدفع بها" = "المنسأة" that is to push-on-with-staff, i.e. the staff used to aid in pushing or proceeding along one's way!

¹⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن"

²⁰ The word "Arim" is a name of a dam in a valley in Yaman, which was bored and the water broke loose, drowning all surroundings! See القرطبي!

²¹ That is penalized them!

²² The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

²³ The word "ظاهرة" is a qualifier for villages. And villages are plural feminine noun. Hence, the qualifier for a feminine noun must be likewise. But "apparent" is an adjective. Clearly all adjectives in English do not lend themselves for plurality. So the word "all" is parenthetically prefixed to make up for such a shortage!

²⁴ The distance between one village and the next en route is "matched" in the sense that when a traveler marches from a village in the morning by noon he is in the next! Or from noon to sunset in the next!

²⁵ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged!"

for every <i>ssabbaren</i> (ever/ stout patience-endurer), <i>shakoron</i> (iterative thanker).	لَا يَتَّبِعُ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾
20. And <i>Laqad</i> (verily, already and affirmatively) <i>ssaddaqa</i> (affirmed as credible) on them <i>Ibliso</i> (Satan) his presumption; so <i>ettaba'ao</i> (they closely-followed) him except a team of the believers.	وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾
21. And [was] not for him over them of an authority, except to know [We] who ^a [be] believes by the Hereafter ^w of whom ^a he (is) of it ^w in doubt; and your ^t Lord (is) over everything <i>hafeedhon</i> ²⁶ (iterative keeper-up).	وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْثِقُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِظٌ ﴿٢١﴾
22. Let-say [you ^s]: let-invoke you ^z whom ^r claimed you ^c of lesser than/without Allah; not possess they ^z a <i>methgala</i> (weigh/ burden/ equipoise) (of) a <i>dharraten</i> ^w (small ant/ atom/ mote) ^w in the Heavens ^w and not in the Earth ^w ; and not for them in it ^w both of a <i>sberken</i> (associating partnership with Allah/ polytheism); and not for Him of them of <i>dha'beeren</i> (iterative backer/ supporter).	قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾
23. And not benefits ^w the intercession ^w <i>enda</i> (by munificence of/ by Rule of) Him except for whomever [He] allowed for him; until if/when <i>fuzze'a</i> (had been removed the dread) ^{a'n} (off) their hearts they ^z said: what your ⁿ Lord said; said they ^z : the right, and He (is) The <i>Aa'leyo</i> (High beyond description), The <i>Ka'beero</i> ^x (Big beyond comparison/ comprehension, Predates/ Antedates all things).	وَلَا تَنْفَعُ الشَّفِيعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾
24. Let-say [you ^s]: who ^a provides you ^b from the Heavens ^w and the Earth ^w ; let-say [you ^s]: Allah and verily we or <i>eyyakum</i> ²⁷ (indeed including you ^b) surely (are) on an aright-guidance or in a misguidance manifest.	قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْيَاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾
25. Let-say [you ^s]: neither (to be) questioned you ^{a'n} (regarding) what <i>ajramna</i> ²⁸ (crime-committed) we and nor [we] (are to be) questioned ^{a'n} what you ^z work.	قُلْ لَا تَسْأَلُونَ عَمَّا أُجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾
26. Let-say [you ^s]: gathers between us our Lord; afterwards [He] opens ²⁹ between us by the right; and He (is) The <i>Fattaho</i> (iterative Opener) ³⁰ The Omniscient.	قُلْ تَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾
27. Let-say [you ^s]: let-show me you ^z whom ^r you ^z attached by Him partners; not-at-all; ³¹ rather He (is) Allah The Mighty The <i>Hakeemo</i> ³² (infinite hekma ³³ Possessor).	قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

²⁶ The word “حَفِظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (Emphasis is added)!

²⁷ The word “إِيَّايَ،” = “=أداة توكيد لضمير منصوب” is an article of intensity for an objective pronoun!

²⁸ The word “أَجْرَمْنَا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “نَا” = the speakers' pronoun for a plural. However, part (1) “أَجْرَمْنَا” is a past tense for which there is no English correspondent verb! Hence, the closest approximation to that is: “crime committed,” which slightly different than the original text!

²⁹ The phrase “يَفْتَحُ بَيْنَنَا” means “rules or decides between us!” See الرابع!

³⁰ The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner!”

³¹ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

³² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحْكيم”

⁴⁵⁰² See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”

³³ The word “كَافَّةً” = *ka'fatan* is the intensive form of *كاف* = جامع the *ة* in *كافة* is for intensity, like it's in *اعلامة*! See اللسان!

28. And not We sent you^g except *ka'fatan*³⁴ (*sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer from disbelief*) for the man-kind a *basheeran*³⁵ (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*); [and,] but most the mankind not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٤﴾

29. And they^z say: when (*is*) this, the promise, *en(if)* you^c [were] *ssa'dequeena* (*always truth enforcers*).

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٥﴾

30. Let-say [you^s]: for you^b (*is*) an appointment day, neither *tasta'kherona*³⁶ (*slacken tarrying you*) a'n (*off*) it^x an hour^w and nor *tasta'qdemonia* (*affirmably advance you*)³⁷.

قُلْ لَّكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَعْجِرُونَ
عَنهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٦﴾

31. And said who^r they^z disbelieved: we never believe by this [The] Qur'an; and nor by which^x (*is*) between its^x both hands^{w37} and if³⁸ [you^s] see *edh* (*when/while*) the *dha'lemona*³⁹ (*injustice-doers*) (*are made*) standers *enda* (*at/by Rule of*) their Lord, returns some (*of*) them to some the say; say they^z who^r *istodb'efo*⁴⁰ (*they^z had been deemed weaklings*) for whom^r *istakbaro* (*they^z affirmed theirⁿ prideful haughtiness*) *lawla* (*had it not been for*) you^f surely we (*would have*) been believers.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ
بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ
يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ
مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ
بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلِ يَقُولُ
الَّذِينَ اسْتَضَعُّوا لِّلَّذِينَ اسْتَكْبَرُوا
لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٧﴾

32. Said who^r *istakbaro*⁴¹ (*they^z affirmed theirⁿ prideful haughtiness*) for whom^r *istodb'efo* (*they^z had been deemed weaklings*)⁴²: have we repelled you^b a'n (*off*) the aright-guidance, after *edh* (*when/since*) [it^x] came (*to*) you^b; rather you^c were criminals.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ
اسْتَضَعُّوا أَخُنْ صَدِّقْتُمْ عَنْ
إِهْدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
مُجْرِمِينَ ﴿٣٨﴾

33. And said who^r *istodb'efo*⁴³ (*they^z had been deemed weaklings*) for whom^r *istakbaro*⁴⁴ (*they^z affirmed theirⁿ prideful haughtiness*): rather the night's and the day's machination, *edh* (*while*) you^z command us that [we] disbelieve by Allah and [that]⁴⁵ [we] make for Him compeers; and they^z concealed the regret^w *lamma* (*when/whence*) they^z saw the torment; and We made the shackles in the necks^w (*of*) whom^r they^z disbelieved; are they^z (*to be*) requited except what they^z were working.

وَقَالَ الَّذِينَ اسْتَضَعُّوا لِّلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ
إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ
لَهُۥٓ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي
أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يَحْزَنُونَ
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٩﴾

34. And not We sent in a village^w of *na'theeren* (*iterative warner*) except said its^w *mutrafooha* (*they who were luxuriated*): verily we, by what you^c (*had been*) sent by [it^x], (*are*) disbelievers.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا
قَالَ مُتَرَفُوهُآ إِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴿٤٠﴾

³⁵ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ/مُبَشِّرٌ

³⁶ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!

³⁷ The phrase "between its both hands" is a lofty Arabic *tongue* expression meaning: before it!

³⁸ The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See هَشَامُ

إِمْغَنِي اللَّيْبُ، إِنْ هَشَامُ

³⁹ The "ظالون" = "the injustice-doers," as "الظلم" = "injustice!"

⁴⁰ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

⁴¹ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

⁴² Ibid!

⁴³ Ibid!

⁴⁴ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

⁴⁵ This [that] is a *virtual conjunction* for the antecedent "that," preceding "[we] believe," in this *Ayah!* See إِعْرَابُ

الْقُرْآنِ، لِمَحْمُودِ صَافِي As if to say: that [we] believe by Allah and that [we] make for Him compeers!

35. And they ^z said: we (are) more (in) possessions and children and not we surely (are) <i>mu'aththabeena</i> ⁴⁶ (they who are: to be/ being tormented).	وَقَالُوا خُنْ أَكْثَرُ أَمْوَالًا وَأَوْلَدْنَا وَمَا خُنْ بِمُعْذِبِينَ ﴿٣٥﴾
36. Let-say [you ^s]: verily my Lord <i>yabsotto</i> (swells/ expands) [He] the <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x for whom ^r [He] wills and [He] straitens; [and,] but most (of) the mankind know not.	قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾
37. And not your ⁿ possessions and nor your ⁿ children surely which ^u near you ^b <i>enda</i> (by munificence of/ by Rule of) Us a nigh ^w except whom ^p [be] believed and [be] worked righteously; then those for them the double requital by what they ^z worked and they (are) in the chambers ^w <i>aa'menona</i> (self-safety-securers).	وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ هُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ؕ ءَامِنُونَ ﴿٣٧﴾
38. And who ^r they ^z endeavor ⁴⁷ in Our <i>Aya'te</i> ^w (miracles-/ signs/ proofs) mutually bafflers those (are) in the torment <i>muhdharoon</i> ⁴⁸ (those that are made present predeterminedly vis-à-vis time and place).	وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾
39. Let-say [you ^s]: verily my Lord <i>yabsotto</i> (swells/ expands) [He] the <i>rez'qa</i> (provision/ victuals for sustenance/ rain) for whom ^p [He] wills of His <i>eba'de</i> (worshippers/ submitters-/ slaves) and [He] straitens for him; and what you ^c expended of a thing then He replaces it ^x and He (is) <i>kbayro</i> (choicer/ superior/ worthier) (of) the <i>ra'zeqeena</i> (giver of: provision/ victuals for sustenance/ rain).	قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾
40. And day [He] throngs them together, afterwards [He] says for the angels: are these <i>eyyakum</i> ⁴⁹ (indeed particularizing you ^b) they ^z were worshipping.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلٰٓئِكَةِ أَهْتُمُؤَلَاءُ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾
41. Said they ^z : <i>subhana</i> ⁵⁰ (hallowedly and marvelously we deem You ^g transcending all defects and we solemnly stand in awe and utmost consecration of) You ^g ; You ^s (are) our <i>Wa'leyo</i> (Guardian-/ Ally) of lesser than/ without them; rather worshipping they ^z were the Jinn, most (of) them by them believers.	قَالُوا سُبْحٰنَكَ أَنْتَ وَلَيْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾
42. So today, not possess some (of) you ^b for some a benefit and nor a harm; and [We] say for whom ^r <i>dhalama</i> ⁵¹ (wronged) they ^z : let-taste you ^z The Fire's ^w torment which ^u you ^c were by [it] ^{w52} denying you ^z .	فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾

⁴⁶ The word “*mu'aththabeen*” is masculine, plural objective noun meaning they that were tormented!

⁴⁷ See footnote 4550 above regarding “إِسْعَى”

⁴⁸ The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

⁴⁹ The word “إِيَّاكُمْ” in “إِيَّاكُمْ” = “إِدَاةُ تَوْكِيدٍ لِّضَمِيرٍ مُنْصَوِّبٍ” = an article of intensity for an objective pronoun!

⁵⁰ The word “*subhanaka*” = “سُبْحَانَكَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*” = “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

⁵¹ See the Lexicon attached to this Translation for “ظالم” = “فَاعِلُ الظُّلْمِ” = “injustice-doer” and “ظلم” = “wronged”

⁵² The pronoun particle “هـ” in “بِهَا” is in the feminine as it refers to the “النَّار” = fire, in Arabic a feminine gender! This is in contrast to a “بِه” in some other *Ayah*, (S32:20) where the reference is to the torment, in Arabic a masculine gender!

43. And if (to be/ being) recited ^w on them Our <i>Ayat</i> ^w (<i>Qur'anic statements</i>) manifesters ^w said they ^z : not this except a man [he] wants to repel you ^b <i>amma</i> (regarding) what [were] worshipping your ⁿ fathers; and they ^z said not this except an <i>ufkon</i> ^x (<i>slandorous-fabrication/ specious concoction</i>) ^x <i>muftaran</i> (<i>craftily fabricated lie for fraudulent end</i>); and said who ^r disbelieved they ^z for the right ^x <i>lamma</i> (<i>when/ whence</i>) [<i>it</i> ^x] came ^x (to) them: <i>en</i> (not) this except a magic manifest.	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُونَ قَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرٍ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٧﴾
44. And not <i>atabna</i> (<i>We accorded/ gave</i>) them of books they ^z study it ^w ; and not We sent to them before you ^g of <i>na'theeren</i> (<i>iterative warner</i>).	وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٨﴾
45. And they ^z denied who ^r of before them; and not reached they ^z a tenth (of) what <i>atabna</i> (<i>We accorded-/ gave</i>) them; so they ^z denied My messengers; so how [was] [My] <i>nakeeren</i> ⁵³ (<i>demur/ reproof</i>).	وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِيعَتَنَا مَا آتَيْنَاهُمْ فَكَذَّبُوا رَسُولِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٩﴾
46. Let-say [<i>you</i> ^s]: verily only [I] exhort ⁵⁴ you ^b by a one-she: ^y that up/sustain ⁵⁵ you ^z for Allah doubly and singly; ⁵⁶ afterwards you ^z rethink; not by your ⁿ companion of a <i>jennaten</i> (<i>insanity/ stroke of Jinn</i>) ^w ; <i>en</i> (not) he (<i>is</i>) except <i>na'theeren</i> (<i>iterative warner</i>) for you ^b between both hands ^{w57} (of) a torment severe.	قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شِئْنٍ وَفِرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٢٠﴾
47. Let-say [<i>you</i> ^s]: not [I] asked you ^c of a remuneration ^x so it ^x (<i>is</i>) for you ^b ; <i>en</i> (not) my remuneration ^x except on Allah; and He (<i>is</i>) over every-thing Witnesser-/Testifier.	قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٢١﴾
48. Let-say [<i>you</i> ^s]: verily my Lord casts by the right, an <i>Aallamo</i> (<i>Ever/ Stout Knower</i>) (of) the invisibles.	قُلْ إِنْ رَدَىٰ يَفْذِفُ بِالْحَقِّ عَلَمُ الْغُيُوبِ ﴿٢٢﴾
49. Let-say [<i>you</i> ^s]: came ^{x58} the right ^x ; and not initiates the falsehood ^x and not [<i>it</i> ^x] repeats. ⁵⁹	قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٢٣﴾
50. Let-say [<i>you</i> ^s]: <i>en</i> (if) I strayed, then verily only [I] stray on my-self ^w ; and <i>en ibtadayto</i> (<i>found and accepted the aright-guidance I</i>) then (<i>that is</i>) by what reveals ⁶⁰ to me my Lord; verily He (<i>is</i>) <i>Sa'meon</i> (<i>Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer</i>) near.	قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ رَوْفَ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٢٤﴾

⁵³ The speaker's pronoun "ي" in "نكير" by Arabic (*linguistic*) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat*'s end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

⁵⁴ The word "اعظكم" rooted in "عظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition!

⁵⁵ The word "تقوموا" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "تقفوا" in the sense of "maintain," "sustain," or "uphold."

⁵⁶ That is when pondering about Allah then the best way is with another one person only or in solitude!

⁵⁷ The expression "between both hands" is an Arabic tongue expression meaning ahead of or before!

⁵⁸ Qur'an commentators say that the word "الحق" = "right" here means the *Qur'an*, the revelation from Allah!

⁵⁹ The Arabic tongue expression "neither it initiates nor it repeats," in this case "the untruth," means it perished!

⁶⁰ The word "يوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

51. And if ⁶¹ [you ^s] see <i>edh</i> (when/ while) they ^z dreaded; so no <i>fawta</i> ⁶² (escape) and (are) taken they ^z from a near place.	وَلَوْ تَرَىٰ إِذْ فَزَعُوا فَلَا فَوْتَ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾
52. And they ^z said: we believed by it ^x and wherefrom for them the <i>tana'wisho</i> ⁶³ (grasping/ attainment of faith) from a far place.	وَقَالُوا ءَامَنَّا بِهِ ؕ وَإِنَّا لَهُمْ الْتِنَاوُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾
53. And <i>qad</i> (already and affirmatively) disbelieved they ^z by it ^x of before and cast they ^z by the invisible from afar place.	وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾
54. And (had been) interposed between them and [between] what they ^z wish; like what (had been) done by their <i>ashya'ae</i> (resemblers/ likes) of before; verily they were in a doubt suspect ⁶⁴ .	وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

⁶¹ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See **إمغني اللبيب، ابن هشام**

⁶² The word “فوت” has *no* English equivalent and there is *no short phrase* to express it! As “فوت” has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target can *not* be reached! So, here since *they are the target* they do *not* have the “فوت” i.e. the distance *just more* than what is aimed at them so *they get missed*! Thus, for lack of a better word I chose *fawt* (escape), *escape* is really “إفلات، أو نجاة” Yes it gives the *general* meaning but does *not* depict the *exact/ desired description*! And The Qur’an is *very exact and highly descriptive*!

⁶³ That is how could they *obtain faith* now that they are in the Hereafter, *not possible to go back to the world*!

⁶⁴ The word “مریب” here is “تعت” = “adjective,” hence “suspect!” See **إعراب القرآن، محمود صافي** Also the word “suspect” could fit for a *noun* or an *adjective*!